961 about them. Nowadays the hill areas are uninhabited. There are vegetable gardens, cocoanut
[241] groves, palm wine groves and distilling huts in
[274] the hills. They are owned by the kampong folk. They go there to get the fruit, etc. During certain seasons they may stay in temporary huts in the uplands for several days.

161 The population of Ambon Island is quoted to me in several ways, ranging from fifty to seventy thousand. During the war there were forty-six thousand (plus perhaps eighteen thousand Japanese coolies) Japanese quartered here! To the south, Leitimor peninsula is much smaller. Most of the
771 Leitimor kampongs are Christian. In fact, the
491 only Mohammedan kampong is Batumerah, practically
133 a suburb of Ambon. Then, going north, there is a road to the very narrow isthmus of Paso. From there a road goes west into Hitu along the shore to Laha airfield, and then it branches over the hills and runs to Hitu town on the north coast. A road from there goes to East Hitu running over the hills to Tulehu and then to Waai, and on to the old airfield Liang in the northeast corner. South from Ambon a road runs to the southwest tip of Leitimor. The roads are full of holes and are not kept in good repair. However, there is more of the original asphalt left than in Celebes. Roads are narrow, yet there are plenty of
[489] buses. Much of the land is low-lying, steamy jungle. Hitu is mainly Mohammedan, but there are Christian kampongs, especially along the south coast. And Waai is Christian. On Ambon in general the kampongs are almost all exclusively Christian or exclusively Mohammedan, although there are two which are mixed. A good many streams run into the sea.

144 There is much racial mixture; the main impression one gets is that the basic element is Papuan and Negroid. Many are very dark and

197 kampongs. This is particularly true of the
195 Mohammedan kampongs, (which in general seem to keep the old ways better than the Christians). I will get the names of the kampongs where this speech is still used. Gaspersz did say that in Tulehu, it is used. There are a lot of people
[191] here who use Dutch most of the time, and a few have mastered English (for example, Rehatta).

463 It is a mystery to me how these folks live.
291 They say they are "employees," (evidently
241 largely government employees, in the schools,
262 etc.), fishermen, gardeners, makers of local sopi (distilled palm wine), cocoanut growers, and raisers of a few animals (there are no buffaloes here, but there are a few cattle, some pigs, and many fowls). There is practically no rice. The main food crop seems to be sago, which comes mostly from Ceram. In the towns people eat rice which is imported as the staple. There are some sago groves here too, and I have seen plenty along the roads. I've seen sago cakes too. And there is a fair amount of cloves. Formerly there was a fair amount of nutmeg (mace) [an aromatic spice consisting of the dried outer covering of the nutmeg], but this has nearly disappeared now. One Dutch informant told me that most of the port work is done by the Butonese. Evidently, the Amboneso dislike handwork.
464 They seem to have to go to school for a long
647 time because there are few jobs. Then a lot of
177 them seek army or other types of parasitic jobs
167 with the Dutch as there are few other opportunities here. Many of them simply have to get
[797] out. They also go in for mission work. Rehatta, who has been in the civil service in Ceram and New Guinea for a long time, says that the Amboneso officials and missionaries and teachers have singlehandedly "civilized" (and he says that there were very few Dutch involved although they